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From "Friendship's Offering."

COURTSHIP.

"Oh Laura! will nothing I bring thee
E'er soften those looks of disdain?
Are the songs of affection I sing thee
All doomed to be sung thee in vain?
I offer thee, fairest and dearest,
A treasure the richest I'm worth;
I offer thee love, the sincerest,
The warmest e'er glowed upon earth?"

But the maiden, a haughty look flinging,
Said, "Cease my compassion to move;
For I'm not very partial to singing!
And they're poor whose sole treasure is love!"

"My name will be sounded in story;
I offer thee, dearest, my name:
I have fought in the proud field of glory!
Oh, Laura, come share in my fame!
I bring thee a soul that adores thee,
And loves thee wherever thou art,
Which thrills as its tribute it pours thee
Of tenderness fresh from the heart."

But the maiden said, 'cease to importune;
Give Cupid the use of his wings:
Ah, Fame's but a pitiful fortune—
And hearts are such valueless things!'

"Oh, Laura, forgive, if I've spoken
Too boldly!—may turn not away—
For my heart with affliction is broken—
My uncle died only to-day!
My uncle, the nabob—who tended
My youth with affectionate care,
My manhood who kindly befriended—
Has—died—and—has—left—me—his—heir!"

And the maiden said, "Weep not, sincerest!
My heart has been yours all along:
Oh! hearts are of treasures the dearest—
Do, Edward, go on with your song."

PHILOSOPHICAL DEBATING SOCIETIES.

Philosophical debating societies, properly arranged and conducted, are very important, especially in a free country. They are schools of reason, where the human mind is cultivated and expanded, and men taught to *arrange* their ideas, and to speak in public without diffidence or hesitation; and, above all, where men are learned to govern their passions—without which no man can reason. One may *passionate* or *opinionate*, but without cool and deliberate reflection, men seldom compare things correctly; and reasoning is simply a comparison of proved, self-evident or acknowledged *facts*.

An early habit of debating, with regularity and decorum, enables men to express themselves with correctness and ability, in their own private conversation.

It will very readily be foreseen that those who make a *profession* of public speaking will be interested against the establishment and usefulness of such societies; but an object of such immense importance to the rising generation cannot, it is presumed, be defeated by a comparative few. What a scene for contemplation would it afford the patriot, philanthropist, and philosopher, to see such societies formed in every considerable town or village in the Union, and regularly attended, at convenient and stated periods, by the respectable young men of the vicinity, and subjects of interest and utility discussed, with becoming manliness, order and decorum!

These *schools of reason* would be cultivating and testing, as it were, the talents of the *whole* youth of the nation, and qualifying them for various eminent and useful stations in life.

The attendance on such meetings would soon take the place of idle, expensive, and vitiating amusements; and not only enable the common people to speak in public with confidence and ability, on their own private concerns, as occasion might require, but ultimately raised up more *Franklins*, and republican worthies. We should then see, after a while, respectable farmers and mechanics, qualified for every station in the Union; and be enabled to choose our public officers, from among the *people*, and not from among *the lawyers*, as we now do, for the most part.

In learning to debate or reason on extensive subjects, with ability, the youth should carry a memorandum book, and enter his ideas, whenever they occur to him as brilliant or useful on any subject. By this habit, the mind is disencumbered of the task of retaining the fruits of former labors, and left free to range for new matter; and, by reading over or reviewing our own thoughts, at leisure intervals, the mind is enabled to refine and preserve its own productions, for useful and eminent occasions. A memorandum book thus becomes, as it were, the storehouse of deliberation, to which the original possessor may resort for the resources of his mind, and thereby often command a victory, without immediate labor.

Studying to write correctly, makes more practical impression on the mind, by far, than reading, than even debating without notes or previous contemplation and arrangement.

The art of reasoning, is the *laboring of the mind*, and which frequently requires long and painful exertions, to produce a meritorious result.

When men make able speeches, or communications, on extensive and important subjects, apparently on sudden emergencies, it seldom or never happens, without previous study and arrangement.*

Legislators generally commence making memorandums and arrangements for debating leading subjects, in which they intend to take an active part, as soon as they are elected, or preparing for a session.—The substance of the general arguments or pleadings in law, are not only familiar to experienced lawyers, but they always make notes and arrangements beforehand, of the substance, at least, of matter for arguments on important subjects.

Mankind are generally stimulated to argument, by a desire to gain information, to convince others, or to display their learning or talents, or to hear themselves prate.

An early habit of reasoning, philosophically, on useful subjects, and drawing practical conclusions, is often productive of important benefits to the world of mankind, as well as to the individual thus early instructed. The human mind, without being early directed in this proper course, wanders, and becomes feeble and irresolute, or wild and frivolous.

To trifle or jest, in reply to serious or just argument, evinces want of decency, and a lack of sense, as well as a deficiency in argument.

When men are desperately intent on opposition to the works or arguments of others, and are unable to point out any actual error or deficiency in the same, they too frequently forget the dignity and propriety of their own conduct, by attacking the *person* of the author, instead of his works. I consider it is pretty good evidence that a man's works are sound and good, when those who wish to oppose them, have to look *somewhere else* for something to satisfy their hostility.

The members of such societies should generally commit to writing the main substance, at least, of their intended remarks. They should always be permitted to read all or any part of what they had to offer in debate before the society.

Any society of young men, associated for intellectual criticisms and improvement, would derive great benefit by reading their own *written* essays, criticisms, or productions on any useful subject; and also by reading pieces of their selection from newspapers, books, or other publications; with a general freedom of numbers remarking upon the same.

* When legislators have retired a day or two making preparations for a speech, it has sometimes been hypocritically reported or pretended, that they were sick or *indisposed!* Addresses delivered at tables, &c., are generally studied and prepared beforehand, notwithstanding the parties would often contend they were taken by surprise!

From Flint's Lectures on Natural History.

AIR, ACOUSTICS.

In this lecture I shall consider the air in some of its relations with physics, chemistry, and natural history. The fluid, in the midst of which we are always plunged, and which preserves life and vital heat to all beings, answers the additional important purpose of rendering human thought audible. Had not the air possessed the capacity of sonorous vibrations, nature would have been destined to perpetual silence.

We have ceased to consider the air, as the ancients did, as one of the simple unchangeable elements. Though its particles are too subtle to be apprehended by the eye, it has not escaped the beautiful analysis of Lavoisier and modern chemistry.—We have remarked, that its principles have been discovered. It has been decomposed and recomposed, and its different phenomena have become the basis of the most valuable discoveries.

The ancient philosophers, Anaximines, Diogenes of Apollonia, and Archelaus, held air to be the entire principle of nature, and even the Creator of all things. Their visionary hypothesis was sustained by one beautiful analogy. The Creator, like the air, is invisible, and is known only by the life he imparts, and the benefits he diffuses.

Air is the vehicle of sound, without which the voice of sympathy and friendship would never have explained to one heart what was passing in another. The diffusion of sound is not like that of the aroma of flowers to which it has been compared. The flower wastes by diffusion; but the striking of a clock takes nothing from the body stricken. If you touch the strings of a harp, their vibration communicates a corresponding one to the contiguous air. The aerial waves of vibration spread like those of water, until the tremulous movement reaches the tympanum of the ear: and sound is this vibration, as perceived by the mind.

It hardly requires that you should possess the temperament of poetry to imagine, that in the air you possess a multitude of sylphs, always at hand to convey your orders. Continually occupied in gathering up your thoughts, as soon as you give vocal utterance to them, they sail away to repeat it to the hearer. Such is their fleetness, that they traverse a thousand feet in a second. We may naturally view these airy beings, as taking the color of the thought of the speaker. If your thoughts are pure, the bearer's will be clad in sunbeams; if revengeful, in the color of the noxious miasms; if polluted with any of the baser passions, invested in the hue appropriate to pourtray it.

In a word, the manner in which sound is propagated, has been justly compared to the circular waves which spread from the central point, where a stone is thrown into the water. The vibrations of sonorous bodies create similar waves, which, as they expand, communicate sound onward until they meet the ear.

To convince you that air is a vehicle of sound, it is only necessary to repeat a well known experiment. The sound of a pendulum, striking a bell in the exhausted receiver of an air-pump, grows feebler in proportion as the air is exhausted. You still see the wheels move, and the hammer strike. But the silent bell no longer repeats the hours. Who can imagine the horrible silence which would prevail in a world without air! The higher we ascend mountains, the more rare the air becomes; and in the same proportion air loses its force. Saussure fired a pistol on the summit of Mont Blanc, and only heard a feeble report like that of the breaking of a walking stick. On the contrary, the deeper we descend into the earth, the heavier is the air, and the louder is sound heard.—Father Kircher affirms, that in the wells of Fulda, which are of immense depth, a stone falling on their bottom produces a report like that of a cannon. The intensity of the sound results from the pressure of the air in these depths, causing it to reverberate as from the tense surface of a drum.—Morland, Kircher, and Poxta, each claims to be the inventor of the speaking trumpet. Neither, however, did more than restore to use a forgotten instrument. Grecian history makes mention of the famous trumpet of Alexander the Great, with which he collected his dispersed army, issued his orders, and proclaimed his purposes as if in presence of each individual soldier.

The mechanical formation of speech merits a moment's attention. The *glottis* is an oval cleft, by which the air passes into the lungs. The glottis presents two lips, the movements of which, more or less close, produce all sounds, from the gravest to the most acute. Thus, by a mechanism like the turning hammer of an instrument, the sound of speech is formed before it reaches the mouth.

The manner in which sound is communicated, will enable you to comprehend the cause of echos. When the waves of air encounter an obstacle, there is a repercussion of the sound emitted; that is to say, the waves are reflected, and the undulations carry back the sound to the point whence it departed. Vaults of an elliptical figure have a singular property. Let the vault be of great span, two persons placed at the two foci of the ellipse, can converse with each other before a crowd of spectators without being overheard.—The undulations move in the line of their natural tendency; and echo alone remains in the confidence. There was an echo of this sort in the great church of Agrigentum in Sicily. If we may credit Brydone, this phenomenon, for a long time unknown to the multitude, was the cause of many adventures. The persons, who came to confession, were placed at one focus of the ellipse. Persons in the secret of the echo placed themselves at the other, where they lost not a word either of the confessions of the penitent, or the avarice of the confessor. In this way the most secret intrigues were speedily divulged. There was no talk in the city, but of fortunate lovers, and the misadventures of unhappy husbands.—The ladies, affrightened at the terrible celebrity of their loves, changed both their lovers and confessors. But the new intrigue was equally followed by a new development. Finally, the church of Agrigentum became the palace of truth; and perhaps there would not have remained a single happy family in the city, if chance had not discovered the mischievous invention of the architect. The confessional was arranged in another part of the church, and every thing returned to its customary order. You have, no doubt, read the touching anecdote of the two lovers, whose parents lived on the opposite sides of a river; and, irreconcilably hostile to each other, rigidly interdicted the intercourse of their children. The constant lovers discovered the secret that sound communicated to one extremity of the bridge, on the principle just recited, was conveyed to an ear placed on the other extremity. By these means they conversed across the river; and the slightest whisper of love, pronounced on one shore, was swallowed by the listening and confidential ear on the other. I need only add, that their ingenuity and fidelity met its reward.

A phenomenon of another kind takes place at the castle of Simonette, near Milan. The slightest chords there produce the effect of a numerous concert. The castle has two great wings reared, the one in front of the other, and is adorned with a prodigious number of false windows. The architect has disposed them with so much art, that they reverberate sounds as mirrors multiply the light of a lamp.

The rapidity of sound being accurately calculated, we can know very nearly the distance at which the lightning-stroke falls. Count the number of strokes of the pulse between the flash and the report. The distance is about a thousand feet to a pulsation.

That is a wonderful mechanism by which we are made acquainted with the thoughts of others. Sounds introduced into the ear glide along numerous cavities, follow a multitude of windings, during which they put in play various wonderful contrivances, and experience different reflections before they arrive at the soul, and bring it acquainted with what is passing in the mind of another. The correspondence established between the nerves of the mouth and the ear, is a part of this surprising symmetrical arrangement for a certain end. 'It is admirable,' says Willis, 'that the voice in accord with the hearing, is, so to say, its echo; and that what we hear by means of one of these sets of nerves, the voice expresses by the other.'

The varied forms of the ears of animals, would alone make the subject of a very curious book. The ass points his, like a horn, in the direction whence the sound is heard. That of the timid hare is of wonderful structure, and serves him, if I may so say, to reconnoitre the enemy. The mole, plunged in his obscure passages of the earth, has no need of keen sight. But to warn him of the approach of enemies, he possesses hearing of exquisite delicacy; and that the ears may not be obstructed by earth, they have, for a second covering, a slight membrane, which the little miner has the power to open or close at will.

The feeble and timid animals have the sense of hearing in much higher perfection, than those that are strong and fierce.—Hares, rabbits, gazelles, rats, moles, and fawns, distinguish the most distant sounds, and their ear seems to be all nerve. Bats that have a very feeble sight are provided with great ears, the sensibility of which is so exquisite, that by the impression of the air alone upon them, they are aware when they are approaching a body, and never strike it even in the greatest darkness.—The rhinoceros and hippopotamus, who only see in the twilight, have hearing in great perfection; while the cat, the lynx, the lion and tiger, have eyes keener of perception, in proportion as their hearing is more obtuse.

Birds have no external curtains to their ears. These would have augmented the weight of their head, and would have impeded the swiftness of their flight. But they are indemnified by an interior apparatus of hearing, which, in most birds, is of great size.

We might pursue these details of adaptation and harmony in the nocturnal birds, such as the gray owl, the screech owl, and other birds of that class; and in various large birds that live upon the land, as the cassowary and ostrich; and equally in those carnivorous birds that perch upon trees and old walls.

But, to return to man, what a sublime harmony between the air, the ear, and the soul; between an invisible fluid and the wants of a feeble creature, who is great and happy only by means of thought. Nothing furnishes a more impressive example of great results from trivial causes, than the fact that a little air, put in motion by the mouth, is the cause of peace and war; of the one, when proceeding from a master-spirit of ambition and cruelty; of the other, when inspiring good will among the nations from the mouth of Penn and Fenelon.

It transcends my plan to speak, in conclusion, of that delightful form of sound, music—soothing pain, exulting joy, and furnishing the most delightful anticipations of that heaven, of the purest joys of which music is supposed to constitute so essential a part.

Pleasantry in the Senate.—Mr. Tyler of Virginia, in his speech to the Senate last week, said he was somewhat in the situation of the Senator from Maine, (Mr. Holmes) who says he finds himself with strange bed fellows, and wonders how he became so thick with them. It was singular indeed, that the Senator should support and resist the measure of the present President. He had himself given the administration as liberal a support as it reasonably could deserve, but could not go quite so far as the Senator from Maine in approbation of its principles and measures. The Senator from Tennessee, (Mr. Grundy,) with whom he had recently acted, had gone over to association with the Senator from Maine. There was many years an existing copartnership, under the firm of "James Madison, Felix Grundy, John Holmes, and the Devil." About two years ago, the copartners called for a division of profits. The Senator from Tennessee withdrew his name, and that of the senior partner from the firm, declaring that they would have nothing more to do with the rest of the concern, and trusting that his Satanic Majesty would take good care of the other partner. He would like to know if the old firm was renewed and still in business?

Mr. Holmes begged the Senator from Virginia to yield the floor while he corrected a slight error which the gentleman had made in his statements relative to the affairs of the firm. The original firm was "James Madison, Felix Grundy, and the Devil." The Senator from Tennessee withdrew and inserted my name, leaving me and his Satanic Majesty to manage the concerns of the firm. If the Senator from Virginia wishes to know how the concern stands at present, he would inform him that his Satanic Majesty had gone over to the Nullifiers, and much about the same time with the Senator from Virginia.

Mr. Tyler resumed. He had concluded that his Satanic Majesty had obtained a complete mastery over the whole concern; for he should show that nothing but the workings of his spirit could have produced such a bill as this.

What an example does the following sketch give to another Vice President of the United States, until lately high in the confidence of his countrymen! It is we believe from a New-York paper:

AMBITION BLASTED.

Every one acquainted with the public men of our country, must know something of Aaron Burr, of N. York, once Vice President of the United States. His history exhibits a striking instance of blasted ambition. Of a most persuasive eloquence and bland manners, with a deep knowledge of the human heart, Aaron Burr looked forward in his earlier days to the highest offices and distinctions of the republic.—He had attained the highest but one. But before his dark and searching eye there stood one obstacle to his ascent; it was Hamilton. The illustrious Hamilton, who had weathered the storms of the revolution by the side of Washington, and who had saved the nation in her councils that Washington saved by his sword and Fabian prudence,—was a patriot too incorruptible to look coldly on and see the rise of an unprincipled spirit, whose intellectual capacity only equalled his want of principle.—To the eye of Hamilton, Burr was in politics what Benedict Arnold was in the field; and his opposition to his designs, partook of that keen and stern character which ever made Hamilton so terrible to the enemies of the true rights of his country.

They met at length, on "the dark and bloody ground," about two miles above Hoboken, on the Jersey shore, opposite New-York. Hamilton fell—and as he fell, the earthly prospects of Burr darkened in thick-ribbed gloom.

Immediately after this catastrophe, the conduct of Burr began to excite attention. He frequently took sudden and rapid and distant journies, disguised so as not to be known on the road. One week he would be seen in his office in New-York—and next in a distant city as if he had dropped from the clouds. It was at first supposed that he was suffering the agonies of remorse for the murder of Hamilton; but the eye of government soon detected the preparation for some design of violence. Arms and men had been gathered at different points, either for a division of the United States, or for a descent upon Mexico—or for both objects blended. He was arrested in the remote west, and carried in irons for many hundred miles through a country, over whose Senate he had presided as the second officer of government, to the place designed for his trial. He was acquitted of the charge of treason, but the irreversible sentence of public opinion had gone forth against him. He became a wanderer in foreign lands.

Over a few of these vagrant years of his life a deep obscurity rests. He returned, however, to New-York, the scene of his former glorious aspirations. Here he has spent his life with but little notice or distinction; and without any more influence over the public mind, than if he had been frozen into a statue of stone the moment that he sent the death shot to the bosom of Hamilton.

Reminiscence.—It was I think on the 22nd of February, 1815, that the glad tidings of a return of peace reached this town; and in celebration of the event a lofty arch of evergreens was erected, extending from the Rising Sun Tavern, (now Commercial Hotel,) to the opposite side of the street. In the evening, the town was illuminated, and there were suspended from the top of this arch, in the form of a triangle, wooden boxes representing the United States. The name of a State was painted in large letters, on the white paper which formed the front of each box, and the whole when illuminated produced a grand effect. A large concourse of people were viewing the triangle as it moved to and fro by a gentle current of air, when unexpectedly one of the boxes took fire, and was followed at intervals by several others. I was about nine years of age at that time, and it is firmly impressed on my memory, that when the first box was in a blaze, the exclamation was general.—"There goes South Carolina."—*Salem p.*

Sensibility of mind, and fineness of feelings, are always the attendants of true genius. These, which by themselves constitute a good heart, when joined to a good head, naturally give a greater tendency to virtue than to vice: for they are naturally charmed with beauty and disgusted with every kind of deformity. Virtue, therefore, which is amiable in the eyes of our enemies, must have additional charms for those whose susceptibility of beauty is more delicate and refined; and vice, which is naturally loathsome, must appear uncommonly odious to those who are uncommonly shocked at real turpitude.

The tear of sensibility (says Juvenal) is the most honorable characteristic of humanity.